Ὁμοζηπια NATURÆ.

A

Physical Discourse,

Exhibiting

The Cure of Diseases

BY

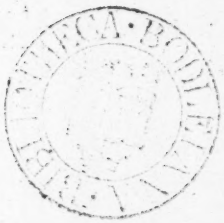
SIGNATURE.

Whereunto is annexed,

A Philosophical Discourse vindicating the Soul's Prerogative in discerning the Truths of Christian Religion with the Eye of Reason. Burnworth

Written by *R. B.* &c.

LONDON,
Printed by *J. C.* and are to be sold by *Jer. Hirons*, at the bottle in S. *Paul's* Church-yard. 1656.


BODLEIANA

TO THE FAMOUS, AND ILLUSTRIOUS, *George Bowle*, Doctor of Physick at *Oundle*, in *Northampton-shire*.

Worthy Sir,

WHen I call to mind the great friendships I have received from you, upon no other ac-

count than the meer Principles of your own worth; I have ſcarce patience to wait until an opportunity be fairly dealt unto me, whereby I may preſent you with my preſent thankfulneſs, and future ſervice. Muchleſs, when an occaſion is offered, can I forbear to ſolemnize the ſame: whereby I may either be grateful, or, at leaſt, expreſs my earneſt deſire of gratitude.

To this, when I adde the Conſideration of all your high accompliſh-

accompliſhments, ſo ſweetly intermixt with Humility and Candor, that you are, in the eſtimation of all knowing men, as well the Mecœnas of Reaſon, as the only Patron, in our times, of all Learning: I am highly encouraged to Dedicate to your Patronage what I have here publiſhed; which I humbly deſire you would pleaſe to look upon, as a preſent Enſigne of my future gratitude for your communicative goodneſs

of

of knowledge, *&c.* Wherein every Ἰωτα doth acquaint the world, That I am,

Sir,

unfeignedly yours,

R. Bunworth.

To

To the READER.

Courteous Reader,

Out of my Love and Zeal to the Republick of Phyſick, who am my ſelf alſo a Member of the ſame Common-wealth, I have publiſhed this ſmall following Treatiſe: which is a Compendium *of my Obſervations, touching the operation of* Actives *upon* Paſſives. *I do intend, God willing, when I have more leiſure, to enlarge upon the ſame Subject. At preſent, (Providence having called me to ſuch an* * *Employment, which is by very few Phyſiti-*

* Officium obſtetricale.

ans

ans, here in London, *practiſed manually) much buſineſs, and ſudden occaſions, ſnatch me away from my firſt intentions herein; which were, to have publiſhed this doctrine of Signature in a more abſolute and large method. I confeſs, I might have wholly concealed it until leiſure would have permitted me to be more exact. Yet certainly knowing the great benefit which muſt neceſſarily ariſe from hence, to all thoſe that do with ingenuity profeſs the art of curing Diſeaſes; I could not, in conſcience, be altogether ſilent. By this way and means thoſe Diſeaſes which are uſually accounted* Opprobrium Medicorum, *the* Phyſicians *ſhame; I know by experience, to have ſubjected themſelves*

ſelves to the induſtry of man. viz. *the Gout, the Kings-evil, inveterate quartain Agues, Fiſtula's, Cancers, and ſuch like chronical Diſtempers. The conſideration hereof, and not the leaſt deſire of Popular air, hath incited me to Epitomize my obſervations of Natures Homotropy, and to publiſh the ſame: being willing to ſay with the Poet:*

--Veniam pro laude peto: laudatus abunde,
Non faſtiditus ſi tibi lector ero.

I have hereunto annexed a ſmall Treatiſe, which I may call Religio Medici; *being a Diſcourſe of the ſoul, wherein I endeavor to vindicate the ſouls Prerogative in diſcerning the truths of Chriſtian Religion with the Eye*

of

of Reaſon. For this latter Treatiſe, I ſhall make as little Apologie as for the former; leſt I ſhould ſeem to erect too large a Portal for a little Houſe: In both, my only requeſt is, That thy candid cenſure and acceptation may be ſutable to my harmleſs intention; which is, That this may compoſe diſtracted mindes; and that may heal diſtempered bodies. Farewel.

R. B.

From my lodging at the Sugar-loaf in Duck-lane London. *Septemb.* 1655.

Ὅμως.

Ὁμοίωσις

NATURÆ.

THe good and wiſe Maker of this Univerſe, hath Created all things after ſo glorious and beautiful a manner, and hath given to each Creature ſuch an exact comelineſs after its kinde, that there is not any one thing, in the whole world, whoſe outward lineaments do not truly and juſtly cha-

racterize unto man its inward endowments. Insomuch that *Adam*, at the first sight, could call each Creature by a Name answerable unto its disposition. And although by *Adam*'s Fall, his whole Posterity were deprived of that knowledge; yet the Names which *Adam* gave to all Creatures, in his innocency, remained to after-ages. In which Names, although the knowledge of their Natures were, for a time, lockt up, as a Jewel too precious for mortals; yet afterwards, by the industry of wise men, those Names were interpreted, their Natures discovered, and Volumes were written, even from the

* Hyssop

* Hyſſop to the Cedar. Wherein thoſe ages were happy: being enabled thereby to contemplate the Natures of all Plants in their interpreted names, as in a Glaſs is repreſented the *Eſſigies* of him that beholdeth it.

* *Or rather, from the Moſs growing upon the wall: For ſo the beſt tranſlations have it.*

And to us alſo that have loſt both *Solomon*'s Hiſtory, and are juſtly deprived of *Adam*'s ſimple-intuitive knowledge, although we cannot, *ſimplici intuitu*, or at firſt ſight, diſcover the hidden virtues of all Creatures; yet certainly there is left a poſſibility, by induſtry and * diſcourſe to finde out, by the outward repre-

* *Man, as man, being a rational and contemplative Creature, it would ſeem a contradiction to deny him to be in a capacity to attain unto all poſſible knowledge, by ratiocination, and contemplation.*

ſentations of things, their inward diſpoſitions. Even as the Earth by Culture, brought forth, as well after *Adam*'s fall, as, of its own accord, before the Curſe.

And as it is poſſible for man to diſcover a correſpondence betwixt the figure and the form of each *individuum*: ſo may he, by ratiocination, eaſily diſcern both a ſubſtantial, and figurative Similitude, betwixt the Agent and the Patient, in all things that operate one upon another.

For all actions emergent from the whole *ſeries* of ſubſtance, have no other end, then either the multiplication of the *ſpecies*, or the augmentation and preſervati-

ſervation of the *individuum*: Nature having indulg'd to each Creature an inſtinct of ſelf-preſervation, but no deſire of anothers deſtruction.

Inſomuch, that he that hath trod many ſteps in the large field of Nature, and hath view'd her whole Artillery, together with the ſeveral actions and motions of each combatant, may eaſily diſcern, that, in ſtead of a perpetual War, which ſome do imagine, there is a moſt admirable harmony in all things: every Agent being incited to its motion by a certain appetite of Union with the Patient on which it acts; to which end, there is required a ſimilitude of ſubſtance be-

twixt the Agent and the Patient: from which ſimilitude of ſubſtance, there muſt neceſſarily ariſe Analogical ſignatures in bodies determinated by figure, and proportionable Poroſities in bodies Elementary and indefinitely circumſcrib'd.

Water and Salt do mutually receive each other: but Water and Oyl have no appetite of Union, no deſire of Concorporation: the reaſon is this, Oyl is not of the ſame Tribe or Family with Water; wherefore it hath a diverſity of pores, or a different diſpoſition of Atomes, deſtin'd for action or paſſion with its own kindred, as Wax, Pitch, Rozin, &c. So likewiſe of Salt the contrary.

Mercury

Mercury amalgamated with Lead and other Metals, not as an enemy to deſtroy them, but as an acquaintance, concentrates and emboſomes it ſelf into them for ſelf-preſervation: whilſt upon ſofter bodies, as Paper, Cloth, Leather, *&c.* it performs no operation.

With what zeal do the * Oyls of Vitriol and Tartar embrace each other! yet both ſupine to operate upon liquors of a † contrary nature.

* Coral and Pearl do the like with acide juyces: as alſo Steel and Crabs-eyes:

* *Or rather Lixiviums.*

† Viz. *all Unctuous bodies.*

* *Coral and Pearl are a Tartareous matter: and all acide juyces are a kind of vegetative Vitriol. And indeed, Tartar it ſelf is but Vitriol in the feminine Gender.*

with

with many others: whose actions are more intense or remiss, according to their nearer acquaintance, or more distant relation.

Magnetism is the very same with the afore-mentioned operations. For we know how near the affinity of Iron is with the Loadstone in closeness of parts, colour, weight, *&c.* insomuch that if the Loadstone should not continually send forth its Effluviums, to usher into its bosom some Atomes of Iron for its preservation, it would die and corrupt, and by degrees lose that vegete attraction of Iron, which it had whilst it was preserv'd by the *contiguity or neerness of Iron.

**The Loadstone is usually kept in, and preserved by, filings of Iron.*

As

As Magnetical attraction agrees with all other motions in a ſimilitude of ſubſtance betwixt the Agent and the Patient: Even ſo is every action of one body upon another perform'd at ſome diſtance, according to the rule of Magnetiſm. For the notion we have of Contiguity, is but the neereſt approach of one body to another: but there can no body be ſo neer to another, * but air muſt neceſſarily intervene.

Neither do we conceive any action of one body upon another to be perfermed by the tangible parts, but by the Spirits or pneumaticals thereof, drawing the whole body into conſent,

* *In continuity, Atomes of tangible parts are united by ſpirits: and in contiguity, the tangible parts of bodies disjoyned by air.*

For

For the Spirits of all bodies emergent from the tangible parts, arise gradually into a fineness; and there may be a correspondence kept between all the diversity of parts of the body, as also betwixt the whole body and the ambient air.

Hence it is that bodies are preserv'd or destroy'd by the agreeing or disagreeing air, according to the Idiosyncrasie of each body.

Where note, that the Spirits do not only continually dance in a Circle through the intermediate tangible parts reciprocally betwixt the Centre and the Circumference; but they do also expatiate them-

themſelves at ſome diſtance, from the ſurface of the body, more or leſs, according to their proper temperature, and the cloſeneſs or looſeneſs of the tangible parts.

Although Spirits more ſubtil are able to run themſelves out into a finer thred (not ſuffering diviſion of Continuity, but continuing their Individuality) then the groſs; yet their expatiation, more or leſs, owes not a little to the diſpoſition of the body, whether * porous, or more compact.

* *It is probable that the emiſſion of Spirits or immateriate vertues from precious Stones, could not be perform'd at ſuch diſtance, were their tangible parts more looſe and porous.*

The Loadſtone which is more

more compact, and of closer parts, draws with most vigour: as also the finest and most compact Iron doth mutually the same.

Electrical bodies, though not ponderous, yet compact, operate at a manifest distance; not only by reason of the purity of their Spirits, but also the closeness of their tangible parts. For in those bodies of subtil or thin Spirits wherein we observe to the eye no apparent Magnetism or Electricism, there is an inward porosity including much air, wherewith the Spirits do impregnate themselves, whereby they are not only sufficiently enabled to minister unto the body; but they do enjoy

joy also a complacency in that vernacular air, which restrains their wandring desire.

But whilst I spend my breath in the discourse of Spirits, endeavoring to lay hold on that which is not tangible; I presume, some Scioliſt is twitching me by the ear, and tells me as followeth:

I grant you, that Nature hath indulg'd to all Creatures a peculiar appetite of what is conducible either to the multiplication of the ſpecies, *or the preſervation and augmentation of the* Individuum.

I give you gratis, *that there is another Perception*

and Election, beſides that of Sence; and an attractive faculty in each body, whether fibrous or not, by the mediation of its ſpirits with the air, or the ſpirits of another body. And as I deny not attraction, active or paſsive, to be in all bodies; ſo I affirm all attraction to be magnetical. Moreover, what you predicate of a body, as a body, I am willing to underſtand it of each Atome.

I could, beſides all this, freely diſcourſe for you, the Oeconomy *of Nature in Plants; whoſe nutriment is that peculiar juyce*

juyce of the Earth, which is to each of them familiar and cognate: which by degrees being deficient, they degenerate; or being wholly abſumed, they become flaccid, *and* die. *Hence is the invention of Tranſplantation. Hence is the art of Manuring, and the appropriating of both Earth and Air to the* genius *of each Plant.*

I could enlarge my ſelf into a volume for you, by introducing into the ſcene of your Argument, the Blood-ſtone, and many other precious ſtones, &c. *Yet let me tell you, There is corruption of bodies, as*

will as preſervation: And as bodies are preſerv'd by their friends and acquaintance; even ſo are they deſtroyed by their enemies. Otherwiſe, what ſhall we think of Poyſons, or Antidotes which expel Poyſon? What ſhall we think of the Enmity which is in ſome Vegetables mutually; as the Vine and the Colewort, which being planted neer together, do deſtroy each other? How ſhall we be ſatisfied in the extinction of Fire by Water, if contraries do not operate with as much alacrity to deſtroy, as things of like nature to preſerve?

Courte-

Courteous Reader, Notwithſtanding theſe Objections, I doubt not but to exhibite Nature unto thee, in her motions uniform, and in her intentions friendly.

We will firſt take a Survey of Poyſons, and their proper Antidotes.

Secondly, Of the mutual Antipathy, or private Enmity in Plants.

And in the Third place, conſider the Reaſon of the Extinction of Fire by Water.

Of Poyſons, I look upon Mercury ſublimate, to be in as high a degree as any. I ſhall therefore make my Inſtance in that, preſuming that what may be ſaid thereof, will not be

insufficient to illustrate the Nature of any other Poyson whatsoever.

Mercury sublimate, is a Compound, or Heterogeneous body; consisting of Salt, Nitre, Vitriol, and crude Mercury, or Quicksilver.

Salt hath that familiarity with our Natures, and, by reason of its frequent use, and absolute necessity, is so known to all, that it would seem folly, or madness in any to suspect the least venenate quality to be contributed from it to the Composition of Sublimate.

Nitre, which is but Salt of the Earth, may challenge the like familiarity; as the frequent medicinal use of *Sal Prunella*, which is refined

fined Nitre, will teſtifie.

Vitrol, although it have Mercurial parts, yet they being ſeparated and evaporated by calcination, becomes the moſt wholeſome medicament that is in Phyſick: inſomuch that I do not know any one thing more uſeful and more neceſſary.

The Poyſon then of Sublimate, is Quick-ſilver: which, as Poyſon, being * contrary to the Nature of

* *It is properly* diverſum quid, *but not* contrarium. *It is our opinion, That there is not any poſitive contrariety in the whole world: And when we ſay that contraries do not operate, we mean thoſe things which Philoſophers call,* Diverſa: *viz. Thoſe things which have not a neer relation one to another: ſo we ſuppoſe Quick-ſilver not to be contrary, in propriety of ſpeech, but* diverſum quid *to our Nature. Wherefore when it is in the Cardiack parts, we ſuppoſe it to kill, only by accident, as you ſhall ſee after.*

man,

man, hath no inclination, of it self, to operate upon mans body.

I have my self used crude Mercury with much safety. But I shall, with modesty, wave my own authority, as invalid in this case; and refer thee, courteous Reader, to the general consent of Authors who have treated upon this Subject. I could fill a page with the very names of those Authors, who have affirmed it to have been exhibited inwardly by themselves: and parallel that by the enumeration of as many, who predicate the safety of it from the Pens of others. *But I study Brevity.*

Parey historizeth it to have been accidentally taken

ken in great quantity without offence.

* *Riverius* reporteth several Physitians to have used it in a small quantity. * *Treating of Worms.*

Matthiolus in his Commentaries upon the Fifth Book of *Dioscorides*, in the Chapter *de argento vivo*, saith, *Pernicialius est Sublimatum, secundum huic præcipitatum: Proximè sequitur quod salivo, aut aliquo liquore fuerit extinctum: minus verò cæteris nocet quod purum vivumque fuerit.* But all this is superfluous, seeing that every Farrier or Horse-leach in our times, knows by experience the safety of crude Mercury.

If we examine all other Mineral Poysons, as Arsenick,

nick, Cinnaber, Orpment, Sandarack, &c. we ſhall finde the Mercurial part thereof only to be deſtructive. And without doubt in all other Poyſons, whether of Vegetables or Animals, it is the vaporous or Mercurial part that doth the miſchief. *Which ſeparated from the other Vehicles, and inwardly exhibited, or outwardly applied, would perform no operation, by reaſon of contrariety.*

For experience teacheth us, that ignition acquits all Poyſons of their venenate quality; not only Minerals, but Vegetables, and Animals: as Spurge, Hemlock, Crowfoot, Spiders, Toads, Cantharides.

And every Pyrotechniſt will

will tell you, That the ſeparation of Mercury from a body, is the genuine act of fire.

How the venenate or Mercurial part of all Poyſons, which would not of it ſelf enter, is uſhered into the Veins and Arteries, may appear alſo by the Compoſition of Sublimate. For as in the Sublimation of Mercury, the Mercury laies hold firſt on the Mercurial parts of the Nitre and Vitriol; theſe on thoſe ſecondarily Mercurial, to which the purer ſaline parts are link'd, and at length the groſs are alſo concatenated: Even ſo, as it were by a Sublimation revers'd, the more groſs ſaline parts of Sublimate,

or

or the fixt Salt, which is familiar to our Nature, and prone to concorporate with the humors, laies hold on the volatile Salt: that on the groſs Mercurial parts: and ſo is the Mercury carried into the more inward parts of the body from the Stomach and Guts, by ſuch a continuated gradation as is eaſilier conceiv'd than expreſt.

Thus we ſee Mercury makes its approach neerer unto us, no otherwiſe than as it is uſual with men to come acquainued with ſtrangers, by their friends friends friend.

Now Mercury being in the Cardiack parts, doth not, on purpoſe, out of Enmity, deſtroy the body: but

but acts its own perſon, or ſuffers rather, being, by the intenſe heat of the more inward parts, reſolved into a vapor: which vapor interpoſing betwixt the principal Spirits, which preſerve the conſiſtence of the body, cauſeth diſcontinuation thereof: So that when their government is diſſolved, the ſecondary ſpirits, humors, and fleſh, do break as in an anarchy; and every part returneth to his nature or homogeny.

Neither do Antidotes which expel Poyſon, operate by any contrariety; but by ſimilitude of ſubſtance: as may appear in Theriacal or Viperine medicaments. The Vipers receiving into themſelves

that virulent vapor, which obnubilates and obfuſcates the Spirits, yet familiar and cognate to them; and being link'd to, and by divers fermentations, united with Diaphoreticks, carry it away by tranſpiration.

Vipers topically applied, cure the biting of Vipers.

Scorpions alſo, by external application, are a preſent remedy for the ſtinging of Scorpions.

The Liver of a mad Dog is known by common experience to have cured divers that have been bitten therewith.

Galen ſaith in his ſecond Book of Antidotes, and in his 11 Book of Simple Medicaments, That *Cantha-*

tharides are a remedie and Antidote for their own Poyſon, if their Legs and Wings be mixt with Honey, and taken little by little in manner of a Lohoch.

Some do ſtagger at *Galen*'s authority in this, becauſe the Arabian Phyſitians aſſure us that all the venome of Cantharides is in their heads, legs, and wings; ſuppoſing this of the Arabians to contradict that of *Galen*.

But if we rightly digeſt the Oeconomy of Nature in general, and then deſcend into the Criticiſm of Poyſons, together with their Antidotes in particular, we may eaſily diſcern *Galen* to have been Orthodox, and the Arabians not

Heterodox in the doctrine of Cantharides. For if their poyſon be only, or chiefly in their heads, legs, and wings; as doubtleſs it is: the bodies of Cantharides do ſerve only as a vehicle to uſher in the poyſon into the more inner parts of our bodies: which vehicle being retunded & oppreſt by a greater weight of poyſon, is thereby rendered unable to be inſtrumental in the performance of execution.

Crude Mercury is the only Poyſon, and the only Antidote of Sublimate: For if Crude Mercury be given immediately after Sublimate, whilſt it is yet corroding in the Stomach, before it hath entered the car-

cardiack parts,* it preventeth much danger, by overpowering and disenabling the vehicles, which were better able to encounter with a lesser quantity of poyson.

* *The experiment may be tried in a Dog. Although it is confessed, that a reasonable quantity of Sublimate will scarce poyson a Dog: yet Quick-silver being given him immediately after Sublimate, it performeth much less operation.*

Mercurius dulcis is sublimate enervated by a greater quantity of poyson: and that harmless external medicament, precipitate, is *Aqua fortis* effeminated by Quick-silver.

All pestilential Diseases which are the products of poyson, distinguished only by Leptomery from other poysons, have also for their

Antidotes the preparations of Vipers, Cantharides, *ſenicus marinus*, Toads, *&c.*

And there is no other Antidote, properly ſo called, but is ſuſpected of poyſon.

As concerning many ancient and received Traditions and Obſervations touching the Antipathy of Plants; they are idle and ignorant conceits, forſaking the true indication of the Cauſes. For though the δόξα, or obſervation be very true, that the Vine and the Colewort thrive not being planted neer together; yet the δόξα, or cauſe thereof, is wholly miſtaken. It is their friendſhip or conſent which introduceth

ceth a cauſe *per accidens*, wherefore they injure each other: but there is no cauſe *per ſe*, emergent from their ſuppoſed mutual Antipathy.

They conſent, firſt, in edacity; they are both great devourers and abſumers of the juyce of the earth: wherefore, when they are planted neer together, the interjacent earth having not wherewith to ſupply both their wants, one or both do periſh for want of food. So the Colewort is not prejudicial to the Vine only: but alſo to any other Plant that requireth a large quantity of juyce for its nouriſhment.

Even as all other Plants, that do draw much nouriſh-

riſhment from the earth, hurt all things that grow by them: And ſo do great Trees, eſpecially Aſhes, and ſuch Trees as ſpread their Roots neer the top, or ſurface of the ground.

Secondly, The Vine and the Colewort agree in identity of appetite; they both drawing juyce fit to reſult ſweet (although the Vine, being the better Chymiſt, doth circulate and ſpiritualize it into a diviner nature:) ſo that each intending its own good, they do, though not on purpoſe, but by accident, one rob another.

Even as on the contrary, where Plants are of ſeveral natures, and draw ſeveral juyces out of the earth,

earth, the one ſet by the other, helpeth. * As Antiquity reporteth, that Rue doth proſper much, and becometh ſtronger, if it be ſet by a Fig-tree: the reaſon is, becauſe the one draweth juyce fit to reſult ſweet, and the other bitter. So a Roſe ſet by Garlick, is ſweeter; becauſe the more fetide juyce of the earth goeth into the Garlick, and the more odorate into the Roſe.

* *See Sir* Fra. Bacon *in his Natural Hiſt. page* 101. *and* 102.

We will now conſider the reaſon of the extinction of Fire by Water, and, without prejudice, freely dilemmate upon the matter; that the true cauſe thereof may appear in its natural colours, without fake or artifice.

If

If water quench fire by impulsion of contrariety, this contrariety must result either from their elementary forms, or from contrary qualities from thence emergent: but not from their elementary forms, because they do oftentimes coëxist, as is demonstrable in liquid *Bitumen* or Petroleum, spirit of Wine, *&c.*

And if from contrary qualities, *viz.* cold & moisture, it should be either from cold alone, or from moisture, or from both together: but not from cold, in that boiling water quencheth fire sooner than ice; nor from moisture, because air is moister than water: nor from both together, because air in winter-time is both

both colder and moiſter than water.

The true cauſe is meerly accidental, *viz.* the privation of air; for fire is preſerved by a continual and violent circulation of air: of which being wholly deprived, it cannot exiſt one moment. For not only water, but every thing elſe that preventeth and ſeparateth the air, putteth out fire, as we ſee in iron furnaces, wherein Char-coal-fires are made for ſome ſpecial uſes of the Apothecary; there is a door, by which they can, by opening and ſhutting of it gradually, augment or diminiſh the fire at pleaſure; and, without water, only by keeping the door cloſe ſhut,

ſhut, wholly put it out. So that whether fire be ſmothered in a furnace, or drowned in water, or dampt with earth, it is ſuffocated for want of air.

Having premiſed theſe disjointed notions in the ſurvey of the Macrocoſme, or the world *in folio*, wherein we cannot but obſerve the neereſt affinity that may be between all *actives and their immediate paſſives; we come now to diſcourſe of man, who is the world in a leſſer volume; wherein, in like manner, we ſhall obſerve the like affinity in every action performed upon man's body: whether the body be agent, converting what is ingeſted, to it's nutri-

* *In effects that are produced out of cauſes* per accidens, *we make our exception.*

nutriment; or patient, being altered by medicaments.

The body in general converteth to its ſubſtance that which is moſt familiar unto it: *Ex iiſdem nutrimur quibus conſtamus*, ſaith *Ariſtotle*; and every part thereof aſſimilateth ſuch particles of diſtributed Chyle as have the moſt affinity with each part before aſſimilation.

That wherewith the Spleen is nouriſhed, is unfit for the aliment of the Lungs. And common ſenſe may inform us, that that which is convertible into Spirits, can never be aſſimilated by the bones: but there is neceſſarily required a potentiality in

the patient, to be habituated by the agent.

Simplex elementum non nutrit, ſaith the Philoſopher. The reaſon is, becauſe every Creature to be nouriſhed hath diverſity of parts, which require heterogeneity of matter, apt to be divided into particles anſwerable to the nature of each part. As the moſt aëreal part of our food refreſheth the ſpirits; that which is ſecondarily aëreal contributeth to the nouriſhment of the ſecondary ſpirits; the rare and light humid part next ſucceeding, ſupplies the exigency of the lighter humors; and the more terreſtri-

reſtrial part miniſters to the groſs.

And ſo may we deſcant downwards, keeping ſtill a proportion betwixt the Agent and the Patient.

As the body acts upon the aliment, even ſo all medicaments do operate upon the body, *viz.* by a ſimilitude of ſubſtance.

That the parts of other Animals act upon the ſame parts of our Bodies, and in a more ſpecial manner, that the parts of man do operate with greater vigor upon man's body; it is not unknown to any experienced Phyſitian.

* Worms and *Millepedes*, and all other creatures generated of putrefaction, purifie the blood, by taking into themselves the putrid and excrementitious part thereof, and conveying it into the common sink of the body, the intestines.

* *with this following Apozeme I do usually cure Fistula's in a short time. The worms and Millepedes I suppose to be the chief ingredients thereof, which conduce to the taking away of that septick humor in the body, which is the cause of their cuniculation.*

℞ *Lumb. terr.* n° 12. *Milleped.* n° 40. *fol. rutæ* M iii. *Salviæ* M ii. *Buxi* M ss. *Glycyrr.* ℥ ss. *Piper long. Nuc. Mosch. ana* ℥ ii. *Coqu. in* ℔ viii. *Aquæ pluvialis ad tertias.*

Most Herbs which have strong and stinking smels, as Eldern, Rue, Smallage, *&c.* do also purifie the blood, or mass of humors con-

contained in the veins and arteries; by a certain putrefaction which is in them; which is the cauſe alſo of their ingrateful and fetid ſavor.

Bones, which are indurated Flegm, diſſolve and ſuppurate œdematous tumors, which are generated of Flegm: *viz. Ganglion, Struma*, and *Scrophula*. The beſt preparation thereof for outward application, is *Stercus caninum*: which is alſo ſomtimes effectual in a Squinancy, although a mixt tumor. But doubtleſs it's operation is chiefly upon pituite: for in its attempt to incorporate with pituite, whoſe lentour and tenacity preventeth the ſuppuration and diſſoluti-

on of the tumor, the parts become ſeparated, and the government diſſolved.

Bones, inwardly exhibited in powder, cure the Epilepſie and quartain Ague, diſeaſes generated of Flegm and viſcous humors: But chiefly, the Bones of man: and in a more eſpecial manner, the *cranium* conduceth to the Epilepſie; and the thigh-bone, eſpecially that part which is neereſt the Spleen, moſt ſucceſsfully cureth inveterate quartain Agues.

How all Catharticks operate upon humors like themſelves, it is generally known: as Agarick upon Flegm: Rubarb upon Choler: Sena upon Choler aduſt, or Melancholy: and

and black Hellebore upon Melancholy in a farther degree of Adustion.

As concerning the opinion of the Neotericks, that all purgers work alike upon all humors indifferently, only by extimulating Nature to excretion; it is grounded upon so weak a foundation, that it deserves not confutation.

For although, upon the exhibition of Rubarb, yellow Choler alone be not alwayes precisely purged; but other humors may also flow: yet this is no argument to prove that Rubarb worketh not chiefly upon Choler. For something must be allowed for the diversity of parts in Ru-

Rubarb; and ſomthing for the concatenation of humors. So the Loadſtone draweth Iron, a heterogeneous body: many parts whereof, if ſeparated, would not be drawn by the Loadſtone; but, being firmly united with thoſe parts which the Loadſtone chiefly reſpects, they are moved by conſent.

Certainly the Ancients, who had much experience of black Hellebore, deſivered not unto poſterity that it purged Melancholy, upon the ſuperficial ſpeculation of it's colour (Signature being in former times not thought upon nor mentioned; except in an obſcure manner, by one

one obſcure Author, who goes under the name of *Albertus Magnus*) but from continual and daily experience.

Worms, evacuated from the inteſtines of Children, dried and powdered, are a Remedy againſt Worms.

The Powder of a Stone taken out of the Bladder, given in white-Wine, diſſolveth the Stone.

The Powder of a Stone taken out of the Gall of an Ox, given alſo in white-Wine, cureth the yellow Jaundice, by entering the Bladder of the Gall; whoſe obſtruction by Flegm is the cauſe of that diſeaſe.

Urine drunk, provoketh urine: But eſpecially the urine

urine of him that drinketh it.

The Bone taken out of a Stagg's heart, is a great Cordial.

The Lungs of a Fox is reckon'd up amongst other Pulmonical medicaments, to contribute much towards the Cure of a *Pthisis*, or Ulcer in the Lungs.

The Liver of almost any Creature, stoppeth the Hepatical Flux.

The Blood of him that bleedeth at the Nose, presently drunk, doth immediately stay his bleeding.

The Blood of a Wound bleeding kept close to the wound, with linen cloaths and convenient ligation, proves more successful to the

the ſtanching of the blood, than any reſtringent Powder whatſoever.

The laudable quitture of a green Wound, Strume, or any manner of Ulcer, not wiped from the ſore, but kept thereto for the ſpace of two or three days, doth both * incarnate and cicatrize better than any other incarnative or Epulotick.

* *If this Obſervation were more taken notice of amongſt Chirurgions, they might become more ſucceſsful in what they undertake: For, to temper much with a green Wound, Strume, or Ulcer, after it is brought to ſuppuration, doth but diſturbe nature; and by vexing, renew the ſore.*

Capillary Herbs, as Maiden-hair, *Adianthum Album*, &c. deoppilate the Capillary veins.

Liverwort conduceth much

much to the Cure of Hepatical diſtempers.

Lungwort imitateth the Lungs in white ſpots; as alſo in rarity and laxity of ſubſtance: and doth accordingly apply it ſelf to the Lungs in its operation.

The Roots of *Satyrion*, or Doggs-ſtones, repreſent the Teſticles in figure, and are famous for their extimulation to venery.

Scrophularia healeth Strumes and Scrophula's; whoſe Root hath the like *Effigies*: As *Matthiolus* ſaith, *Huic radix magna, Alba, undique Strumoſa, unde fortè Scrophulariæ nomen traxit.*

Pollypody, which is blackiſh in colour, and full of Schirrous tubercles, diſſol-

diſſolveth the ſmall inward ſchirroſities of the Spleen.

I cannot but take notice of this following artificial Balſom, *which I much uſe*, which rectifies the nerves, whether paralytical or convulſive, or after what manner ſoever diſtempered. I know in general, that *Nervus gaudet calido & ſicco.* Yet I cannot but aſcribe much to the Sarſaparilla, which doth exquiſitely reſemble a Nerve in equality of magnitude and figure, as alſo in its outward tunicles, and inward medulloſity. Certainly the Sarſaparilla doth *ex proprietate ſubſtantiæ* immediately make its application to the Nerves, and uſher in its own qualities,

and the others alſo. *The artificial Balſom is as follow:h:*

Take of the beſt Sarſaparilla cut and ſliced ℥ iii. *infuſe it in a pint of the ſtrongeſt ſpirit of Wine, in a Glaſs cloſe ſtop'd with a Cork and bladder: Let the infuſion continue ſo long, until the ſpirit of Wine become of a perfect golden colour. Then ſtrain it, and put to the ſtrained liquor Gum of Guaiacum powdered* ℥ ii. *natural Balſom* ℥ i. *ſtop them very cloſe: and ſhake up the Glaſs once or twice every day until the Gum be perfectly diſſolved. Uſe it outwardly: and give it inwardly half a ſpoonful at a time, in every draught of Beer the Patient drinks.*

Wood-

Wood-ſorrel hath the exact figure of a heart: and is experimentally known to be moſt effectual in cardiack paſſions.

Galiopſis, which is a kinde of dead Nettle, hath alſo its Leaf figured like a heart; and is experimentally known to conduce to the Cure of the paſſion of the heart.

Wilde Bugloſs, or *Langdebief*, which is in Engliſh *Oxtongue*, is figured like the Spleen: and doth in like manner conduce to all Splenetick affects.

Pilewort or Figwort is like unto a Pile, Hemorrhode, or Fig *in ano:* and ſurpaſſeth all things elſe in the Cure of the ſame.

Knotgraſs, which is an Herb full of joynts, repreſenting the joynts of man, ſtrengthneth feeble joynts in a moſt miraculous manner.

Although theſe, and ſuch like, be moſt ſignal; expreſſing themſelves in larger characters: yet all other Herbs, and all things elſe, have ſome way or other to demonſtrate their faculties to an ingenious indagatour; and point at the objects whereupon they are prone to operate. As Herbs that are * porous and downy, ſeem to conſiſt much of aëreal parts: wherefore we may denominate them to be Pulmonical. All things that are † odoriferous and aromati-

* As Gnaphalion, *Horehound, Scabious, Coltsfoot,* &c.

† As *Musk, Ambergriſe,* Lignum Aloes &c.

matical, muſt needs be ſuppoſed to be full of ſpirits: and therefore Cordial.

Thoſe things which have ſenſibly neither * taſte nor ſmell, may be conceived to be of thin and ſubtil parts: and therefore fit to ſupplant and undermine Diſeaſes which cannot be overcom'd by open and manifeſt aſſault.

* *As China, Saſaparilla, &c.*

I could expatiate farther, by exhibiting the demonſtrations of the virtues and inward endowments of Simples from their * taſtes; as whether inſipid, ſweet,

* *As all bitter things conduce to the Hearing; being alſo like, in taſte, unto that gummous Matter which iſſueth out at the Ear, commonly called* Ear wax. *So Salts cleer the Eye ſight, repreſenting in taſte that ſaline humor which floweth from the eyes.*

ſowre, bitter, auſtere, &c. But, for brevities ſake, which I chiefly, at preſent intend, I ſhall omit to particularize therein. Only in general we may obſerve that Nature hath many wayes to expreſs her abilities; and offer unto man, ingrateful man! her ſervice.

I could enumerate divers other Simples which have more ſuperficial ſignatures: But I ſhall refer thee, Courteous Reader, to the reading of *Crollius de ſignaturis*; which is in the end of his *Baſilica Chymica:* it being in no wiſe agreeable to my diſpoſition to write over again what hath already been written by another.

Having

Having now conſidered the body acting, wherein conſiſts the prophylactical part of Phyſick; as alſo the body ſuffering, which contains the Therapeutical part thereof: If it appear to the indifferent judicious reader, that in both theſe there is a ſimilitude of ſubſtance betwixt the agent and the patient; this doctrine of Signature may ſerve as a pair of Spectacles to the Republick of Medicine, to examine by autopſie the dubious Poſitions of * Controvertiſts: and renmore ſuperficial to our in-

* *As whether the cauſe of the Epilepſie be tough Flegm, or a thin Vapour, may be decided by the uſe of Membranes and Bones to the cure thereof*; viz. Cranium humanum, *and* Pellicula interior ventriculi Galinæ: *which are both indurated Flegm.*

telle&

tellect the profound Theorems of cogitabund men.

It may ſerve as a Key to unlock Secrets; it may be a means to unriddle Myſteries: and bring private Receipts of ſpecifical medicaments, into the common Theatre of Phyſick.

It may advance the art of Medicine to the knowledge of the virtues of moſt Simples *à priori*.

It may indicate unto us the true cauſes of thoſe actions which the Ancients, by reaſon of their ignorance thereof, were content to refer to ſympathy and antipathy. And, in a word, it laies down a moſt ſure foundation and ground work whereupon Phyſitians may build ſuch

notions of cauſes, as the effects thereof may be genuine and cognate, anſwerable to their expectations.

Having traced Nature in all her footſteps, and taken a ſurvey of what variety of action and paſſion is uſually celebrated by Minerals, Vegetables, and Animals amongſt themſelves; and obſerved after what manner, and how, they become either officious or deſtructive unto man; we cannot but acknowledge, and admire, a moſt abſolute uniformity coëxiſting with all poſſible variety. Inſomuch that any one body is able to demonſtrate the nature of all bodies: and any one atome

of

of that body, ſufficient to illuſtrate all the variety of natural actions of the whole world.

Each atome is figured like unto that body whereof it is a ſimilar part. For figure, even as quantity, is due unto all bodies: and ſuch a figure to ſuch a body, whether diminutive, or of greater bulk.

Each * atome hath ſpirits which, as voluntary Embaſſadors, paſs and repaſs to, and from, other affine effluviums, at a determinate diſtance, through the common *Menſtruum* of Spirits, the air: and do either

We underſtand an atome, ſecundum quid. For we know that it is impoſſible that there ſhould be in rerum naturâ, *an atome abſolutely and properly ſo called.*

ther attract ſome other effluviums to encreaſe the bulk of their diminutive body; or elſe they do yield themſelves to another body, and ſerve as wings to flie away with their atome into the pores thereof, which have an apt figure to receive it. For Nature, in in her ſection of a body into atomes, would not cut true, if ſhe ſhould not leave her blanks, *viz.* thoſe intermediate ſpaces betwixt the atomes which we call pores, diſterminated alſo according to the figure of the body. As for example, If a ſolid triangular or quadrangular body be divided wholly into particles agreeable to its own figure, *viz.* into ſmall triangles or

qua-

quadrangles; and if the parts be placed at equal distance one from anorher, so that the whole body keeps still its figure: the intermediate spaces must necessarily result either triangular or quadrangular, according to the section of the body. So that, besides the enumeration of examples, it may appear by Mathematical demonstration, and it is easie to prove by Syllogism, That the incorporation or mutual introsusception of bodies, and the operation of one body upon another, do depend wholly upon the affinity which is betwixt them. For if the idiotism of figure prodeed from the idiosyncrasie of a body,

bodies

bodies of like nature and temperament, muſt neceſſarily have like Figures, from whence their Pores and Atomes are alſo alike.

Each Atome hath a ſubordination and diverſity of Spirits, anſwerable to the heterogeneity of its parts, which ſerve as Officers to keep the peace, and to defend the little Commonwealth thereof from deſtruction by Anarchy.

Each Atome hath a magnetical virtue at ſome diſtance, either to draw, or to be drawn by, a body like it ſelf.

There muſt neceſſarily be impoſed to each Atome a period of its life, being, and individuality, by the ſame way and means whereby a

body of the greateſt bulk is deſtroyed: for in its attraction of matter convenient for its nouriſhment, it cannot chuſe but draw ſomething, which in time muſt prove deſtructive to it; ſuch diverſity of parts is there in each particle of Earth, Air, and Water, and much more in all mixt bodies: if its diſſolution happen ſooner, then to other Atomes of like nature, we may properly ſay, That it had contracted ſome diſeaſe, which was the cauſe of its deſtruction. Which diſeaſe, according to the time of its duration before execution, may be denominated to be chronical, acute, or peracute: and if in a very ſhort time it die, we may ſay, It

was

was poyſoned. For certainly, poyſons differ from diſeaſes peſtilential and peracute, no otherwiſe then theſe differ from acute diſeaſes, *viz.* onely in intenſeneſs and remiſneſs.

Each Atome hath periodical fermentations, and ebbings and flowings, ſympathizing with the Aſpects of the Moon to the Sun: as alſo other reciprocations anſwerable to the Aſpects of the other Planets amongſt themſelves. In a word, Every Atome is a World within it ſelf, containing as much variety of action and paſſion as the whole World beſides: conſiſting of divers parts which are governed by the ſame Laws and Statutes as is the

Universe : every part whereof hath divers wayes to expreſs the goodneſs and wiſdom of him that made it : and much more the whole Atome.

Τῷ Θεῷ μόνῳ δόξα.

FINIS.